the Alliance Witness

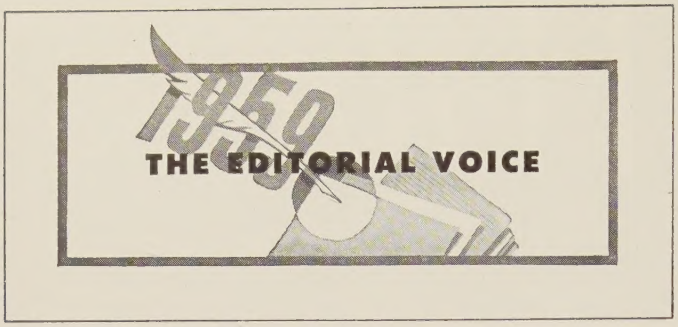
(FORMERLY THE ALLIANCE WEEKLY)

DECEMBER 30, 1959

TOP OF THE HI

D MUENCH

Wishing You a Glad New Year



THE DAYS OF OUR YEARS

A few days after these words appear in print the year of our Lord 1959 will have gone to join the long procession of years and centuries that move on into the shadows of a past that can come no more.

In the year just gone the world has been writing history, not with ink only but with blood and tears; not in the quiet of the study but in violence, terror and death in city streets and along the borders of nations; and other and milder but more significant history has been written by incredible feats of power in sending man-made objects out to circle the moon and the sun.

But what is more important is that each of us has also been writing history. That the church has made history is not so significant as that you have and I have. What is done by a group is possible only because individuals have been at work. A company cannot work as a company nor will it be judged as such. Paul by inspiration singled out the individual and stood him up alone to receive judgment: "Every man's work shall be made manifest . . . and the fire shall try every man's work of what sort it is. If any man's work abide . . . he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved" (1 Cor. 3:13-15). And again, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). At that day there will be no hiding in the crowd. Each one will come carrying his own book of history under his arm. So we should close reverently the book of the year just gone; we shall see it again.

To each one fortunate enough to live out 1959, God will have given 365 days broken into 8,760 hours. Of these hours 2,920 will have been spent in sleep, and about the same number at work. An equal number has been given us to spend in reverent preparation for the moment when days and years shall cease and time shall be no more. What prayer could be more spiritually appropriate than that of Moses, the man of God: "So teach us to number our days, that we may apply our hearts unto wisdom."

It is important that we remember that all our days come to us out of the sheer mercy of God, unearned, undeserved and, I fear, mostly unappreciated. By sin our lives stand under forfeit; God owes us nothing. The bell that tolls the death of the passing year might as justly toll for us. Only by God's infinite goodness are we yet alive to see each other's face. Each year is a gift of grace and each day an unearned bonus.

I think it is typical of us that we take our days for granted. We say at the start of each year, "This may be the last," and resolve to amend our lives; but before many days have passed we forget our resolutions and grow bold and arrogant again, deceived by the apparent prodigality with which our days are given to us, heaped up, shaken together and running over. But all things have an end. The pitcher goes once too often to the well; the old tree braves one too many storms and comes down with a great crash upon the hill; the strongest heart weakens at last and sputters to a stop.

It may have been at the shut of the year that Moses made his plaintive prayer for wisdom to know what to do with his days; and it was in his old age that Jacob stood before Pharaoh and confessed, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." These were wise men, disciplined, seasoned, familiar with the ways of men and experienced in the ways of God. They valued the days and the years. It is well that we learn to do the same.

Yet I do not advise that we end the year on a somber note. The march, not the dirge, has ever been the music of Christianity. If we are good students in the school of life, there is much that the years have to teach us. But the Christian is more than a student, more than a philosopher. He is a believer, and the object of his faith makes the difference, the mighty difference.

Of all persons the Christian should be best prepared for whatever the New Year brings. He has dealt with life at its source. In Christ he has disposed of a thousand enemies that other men must face alone and unprepared. He can face his tomorrow cheerful and unafraid because yesterday he turned his feet into the ways of peace and today he lives in God. The man who has made God his dwelling place will always have a safe habitation.

Charles Wesley, God's enraptured troubadour, wrote and sang a hymn for almost every occasion. On the morning of his birthday he composed a song of praise to God. Let us borrow it and adapt two of its stanzas to the birth of the New Year.

All honor and praise
To the Father of grace,
To the Spirit and Son I return;
The business pursue
He hath made me to do,
And rejoice that I ever was born.

My remnant of days
I spend in His praise,
Who died the whole world to redeem:
Be they many or few,
My days are His due,
And they all are devoted to Him.

DAVID MUENCH

Mt. Shasta, Calif.

Beyond the Boundaries of Time

This time-bounded existence does not hold the last word for one who knows God

By REV. ALVIN J. MOSER

As mortal beings we spend our earthly existence within the boundaries marked by years. Whether it be the length of our pilgrimage, the date on the calendar or the distance to the nearest star, it is in terms of years we think of them.

Perhaps it is for this very reason that the dawning of a new year is so meaningful to us. For, regardless of our age, we look both forward and backward in terms of years. In fact, we find it extremely difficult to conceive of anything apart from some chronological relationship—some season, some date.

The song writer was inspired with the thought of a land where "they count not time by years," yet in reality we find it far nearer to our understanding to sing, "When we've been there ten thousand years." Not that we can comprehend a life span of such magnitude, but speaking of it as a period measured by years gives it some meaning for us.

At the dawning of a new year it is well for us to give attention once again to the faithfulness of our Heavenly Father and the extension of His goodness throughout the past twelve months. Surely His benefits are without number and far beyond our deserts or finite understanding.

But why should we limit the events we recall to the ones which took place in the past year? Let us think back across the decade—the fabulous fifties, as some have called it, the dawning of the age of space. And as we do so our minds will continue to probe the years past. We recall World War II, and many readers will remember the great depression, the first world conflict and the turn of the century.

But surely our heritage is not to be found in the twentieth century alone. We think of the things we've read of the settling of America, of the Reformation, of the Dark Ages, and through all of them we find a thread of hope and faith—the footprints of God in the history of men.

We consider the Early Church, the

Mr. Moser, an official worker of The Christian and Missionary Alliance, Southeastern District, lives in Tallahassee, Fla.

twelve disciples and the life of Jesus. But even here our story cannot end, for we think also of the prophets who foretold Christ's coming, and we are reminded of David on whose throne He shall yet reign. The patriarchs cannot be omitted, and soon our understanding begins to fade as we consider the account of creation and the dawning of time.

Yet even here we cannot stop, for before time—beyond the years—God was. Comprehend Him we cannot, yet by faith we enfold the revelation of Him to our bosom, knowing that we were chosen in Christ before the foundations of the world were laid. Yes, He is "our God, our help in ages past," but even more, for God became our helper before the ages had their being. From everlasting He is God, and from eternity He has called us by His name.

It would be impossible for us to trace the hand of God in the events of the future as we have traced it in the past. What may yet lie before us has not been given unto us to know. But of this one thing we can be sure: even as God has manifested His sovereign grace from eternity so He will continue until every detail of His eternal plan is perfected and the kingdoms of this world have become the kingdoms of our God and of His Christ. Christ humbled Himself to taste of our humanity; in Him God deigned to stoop to our finiteness and to deal with men within a span of years. He Himself inhabits eternity, yet He ministers to us through times and seasons. He understands and considers our mortality.

We have little knowledge of what may lie ahead, but our hearts are encouraged with the assurance that our hope for the future is in the same God who has been our help through all the past. Throughout all the years, He is God. And when time and mortal man shall be no more, beyond the years He still is God.

The sands of time are quickly passing. The days of each human being are numbered. It may be that for some of us this year will mark the end of our earthly pilgrimage. For us it will be the ending of time. Yet let us be very much aware that though time may cease and days may end, beyond the years we shall be with God. Now, while time is still our habitation, we should prepare for eternity.

For those of us who have made our peace with God the thought of meeting Him is a joyful anticipation. We mark God's mercy in all the past, we live abundantly in His present grace and we rejoice in hope all the days of our life. With the psalmist we proclaim: "For this God is our God for ever and ever."

Yes, time shall cease and days shall end, but beyond the years the children of God look forward to entering the heavenly abode, and there in God's presence to live and to serve throughout all eternity.

How bright the new year looks to all who share this hope! ◆ ◆ ◆

The Day of Prayer—January 8

Dr. H. L. Turner has named January 8 as a day of prayer for our entire Society, including the churches on our foreign fields.

While recognizing that there are personal and local needs which are important, Dr. Turner has requested that this stated day of prayer be devoted to intercession for our ministry as it affects the world.

Foremost is the need to fulfill our commission to *evangelize*. On this depends all else—the workers and the money needed to discharge our responsibility on our mission fields and at home.

Population increase is more than statistics. There are new communities all about us; multitudes of children and young people and adults have not heard clearly the gospel. Our founder, A. B. Simpson said, "This is our supreme evangelistic and missionary objective: to preach the gospel."

We shall appreciate the fellowship of all our readers in this ministry of prayer on January 8.

Quotes from Our Contemporaries

A thought for the new year comes from Howard G. Hageman, writing in *The Church Herald:*

"I am not trying to argue anything so foolish as that every cloud has a silver lining. I am simply declaring that for the man who believes in Jesus Christ as the expression of God's final purpose there can be no such thing as a bad year. Whatever happens contains within it part of His purpose for you, if you have the faith to find it."

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Congratulations!

Hearty congratulations to the leaders of the 1959 Alliance Witness Subscription Campaign:

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Our present returns show a splendid increase in our Campaign this year. For this we thank God, and all those who worked and gave during the Campaign. Subscriptions are still being received, though too late to count in the totals of the churches for this year.

Jesus Is Lord

By REV. CLIFFORD H. ERICKSON

WHEN the Early Church established the confession that "Jesus Christ is Lord" they declared the very center of the Christian faith. This is still central; the incarnate Christ must be Lord in the Christian life. When we confess that Jesus is Lord, everything in time and eternity falls into place. Life becomes relaxed and positive, full and free.

Some might feel that this is an oversimplification, but it is observed that most discoveries of truth are reductions from complexities to simplifications. Sin and evil are always complex, but truth and love are simple. And here is an uninvolved confession of the heart attitude as a total committal of the whole life: "Jesus is Lord." There is no complex theological formula needed to enter and enjoy this full life in Christ.

These three little words are found in Philippians, "Every tongue should confess that *Jesus . . . is Lord*" (2:11).* "No man can say, Jesus is Lord, but in the Holy Spirit" (1 Cor. 12:3). And in Romans (10:9) we are told, "If thou shalt confess with thy mouth Jesus as Lord . . . thou shalt be saved."

Jesus Himself asserted that He was this Lord: "Ye call me Master and Lord: and ye say well; for so I am" (John 13:13). Peter confirmed this truth at Pentecost while speaking under the anointing of the Holy Spirit when he said, "That same *Jesus, . . . both Lord and Christ.*" Paul wrote "concerning his Son *Jesus Christ our Lord . . .* by the resurrection from the dead" (Rom. 1:3, 4). And John concluded (Rev. 19:16), "King of kings, and Lord of lords." LORD is *kurios,* which is the New Testament equivalent of *Jehovah-Adonai* and therefore establishes the sovereignty of our Lord Jesus Christ.

Sin is always mutiny against God's sovereignty, for in our fallen state the "I-sin" has replaced God and this fallen ego has become the center of the life. We all know this is a most frustrating situation, for the sinner rather expects his happiness to come from his enthroned ego and hopes that his redemption from sin will also result from the same enthronement.

It is not sufficiently appreciated in our day that regeneration in Christ involves far more than a confession of faith in Calvary. It must also be a recognition that our former thralldom by the rule of the "I-sin" has been superceded by our sovereign Lord Jesus Christ. But if one only asks forgiveness with no thought of repentance and conversion from the ego-centered life, a state for which man definitely needs forgiveness and cleansing, the request is not sincere and God will not grant regeneration in Christ. A mental acceptance of Christ as Saviour is never the answer because of its insufficiency to meet the real need. The irreducible minimum for spiritual rebirth is the surrender of self to Christ as Lord and Saviour. Fortunately Christ cannot be divided into Lord and Saviour, so no one can say, "Come into my heart, dear Saviour, but stay outside, Lord." This attitude would only manifest the state of actual rebellion.

The Lordship of Christ must also be taught more clearly to the newborn Christian. For while his heart has been dedicated to do what Christ desires and to be what Christ wishes him to be, yet conflicts assert themselves from within. Can it be that his outward desires enthrone Christ while his inner desires still live to the ego? Most Christians want to do Christ's will fully, but they end up doing something less. Paul faced this struggle and wrote about it in Romans 7, where he revealed that there was another law in his members that was contrary to his conscious will. This resulted in a frustrated life and canceled out his effectiveness for Christ. Paul realized that he could not make Christ Lord

(Continued on page 15)

After ministering on the West Coast for a number of years Mr. Erickson has returned to the East. He is pastor of the Alliance church in Pitman, N. J.

*The Scriptures in this article are quoted from both the King James Version and the American Standard Version.

Hong Kong—

1842-1949

Its Relation to Missions

Foiled in his attempts to keep the gospel from China, Satan has done all in his power to exterminate it. Hong Kong, now a city of three million persons, refugees from every province in China, is today a strategic base for missionaries forced out of China by Communism.

By DR. WILLIAM C. NEWBERN

BRITAIN'S crown colony of Hong Kong is one of her smaller possessions. The total area is only 391 square miles and it is divided into three sections: the island of Hong Kong, thirty-two square miles; secondly, Kowloon, just a mile away on the mainland of Asia, only three and a quarter square miles; thirdly, the New Territories, which joins Kowloon and China and also includes seventy-five islands.

But Hong Kong has an importance far in excess of its size. It is called "the little London of the Far East." The Hong Kong dollar is linked to the pound sterling and is one of the strongest currencies in Asia. Being a free port, Hong Kong has become the "warehouse of China," a center for air travel and a great commercial mart.

What part has this little area played with relation to the last command of Christ, "Go ye therefore, and teach all nations"? Does it have a part to play now and in the future? To answer these questions it is necessary to turn back the pages of world history and of missions. Concerning the past, the answer is plain to all those who take time to read about it. The answer concerning the future is not so clear, but judging by the past there seems to be no question but that this city represents a great door of service.

When the last emperor of the Sung Dynasty, a mere child, fled from his Mongolian conquerors, he went with his army by sea to South China. In A. D. 1279 he entered, by what is now called the Lyemon Pass, into the Hong Kong–Kowloon area. But there was no southern army that came to his aid. The only inhabitants of the land were fishermen and robbers. Tradition has it that, surrounded by the Mongols, the prime minister took the emperor on his back, jumped into the sea (probably Kowloon Bay) and perished. During the more than 550 years that followed until the coming of the British, migrations of Chinese (Cantonese and Hakkas) sparsely settled the Kowloon area, but the island of Hong Kong still remained the home of a few fishermen and pirates.

At the beginning of the nineteenth century Britain concluded a trade agreement with China. Its purpose was business only and the preaching of religion definitely was prohibited. Britain gave full trade monopoly to the British East India Company. The city of Canton, just ninety miles north of Hong Kong, became the trade center. Robert Morrison, the first Protestant missionary to China, arrived about this time. Sent out by the London Missionary Society, he came to Canton in 1807, but he was not permitted to preach the gospel. Finally he was able to secure a position as translator with the East India Company. This provided him with financial security and also gave him time to work on his translation of the Bible and to prepare an English-Chinese dictionary. In addition it gave him opportunity to do some Bible teaching and to give his personal testimony.

The year 1834 was a very significant one for the church, for China and for Britain. This was the year Morrison died. He was buried in the Christian cemetery at Macao, the nearby Portuguese colony. His work was monumental, but at that time no one realized how great it was. It is quite true that in twenty-seven years he had baptized only ten converts. But apart from that he translated the Bible into Chinese, compiled an English-Chinese dictionary and established a school in Malacca (Malaya). Indeed he laid the foundation of the church in China.

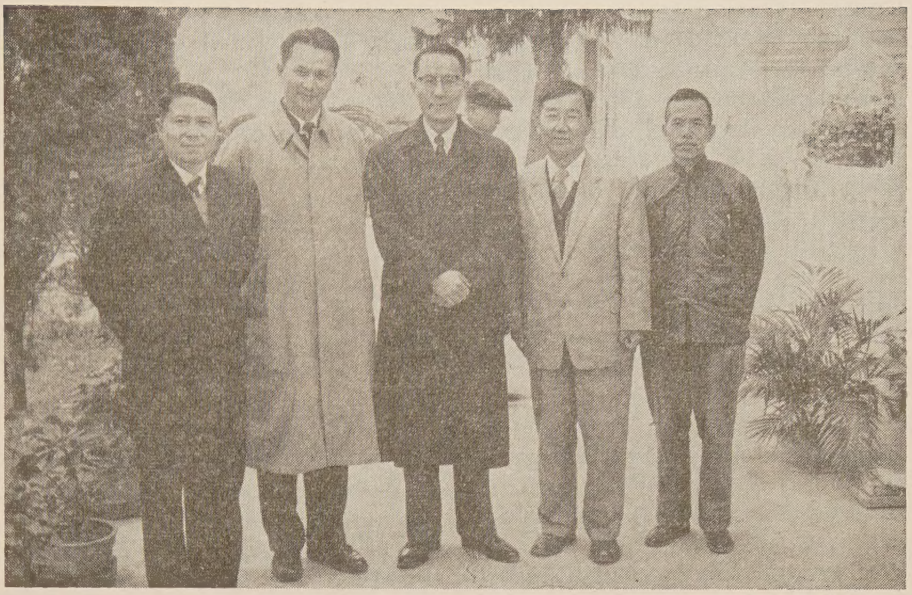
Just two and a half months after Morrison died Lord Napier, the man for whom he was secretary and official translator, also died and was buried in the same cemetery. Lord Napier was the first British chief superintendent of trade in China. Historians tell us he died "a disappointed and disillusioned man."

When Britain's trade agreement with China terminated Lord Napier failed to secure acceptable terms for its renewal and great confusion followed. After Napier's death business for a time was resumed, but finally a complete break came over the continued smuggling of opium into China by the British. This was the issue that forced the showdown,

not the preaching of the gospel. China's viceroy at Canton personally wrote Queen Victoria a letter appealing to her to forbid her subjects participating in this nefarious trade, but it is doubtful that she ever received the letter. Finally in 1841 Britain and China fought what is still called the Opium War. The British based their fleet near the island of Hong Kong. After winning the war, Britain imposed a heavy indemnity on China and also occupied the island of Hong Kong. This island was formally ceded to Britain in 1842 by the Treaty of Nanking.

After the second World War the British government commissioned Mr. Harold Ingram to write an official history of Hong Kong. This book, entitled *Hong Kong,* was published in 1952 by her Majesty's Stationery Office, London. Concerning the occupation of Hong Kong, Ingram says, "Few thought much of the new acquisition. . . . Even the Queen [Victoria] thought little enough of the new stone in her diadem. . . . The Queen said, 'Albert is so much amused at my having got the island of Hong Kong.'"

A Macao publication at that time ridiculed Britain's new possession as follows: "In Hong Kong a street on a gigantic scale is already far advanced, leading from an intended public office to a contemplated public thoroughfare and we now only require houses, inhabitants and commerce to make the settlement one of the most valuable in the possession." But Author Ingram quotes Gladstone as taking a much more serious view. Said Gladstone, "I am in dread of the judgment of God upon England for our national iniquity towards China." But at least from the standpoint of history we can say that the "open door" to preaching the gospel in China dates from the acquisition of Hong Kong by the British.



W. C. NEWBERN

National Church leaders in Hong Kong: Rev. Andrew Hsieh, treasurer; Rev. Joseph Yau, vice-chairman; Rev. Philip Teng, chairman; Rev. David Wang, executive secretary, and Rev. Andrew Liang, secretary.

The London Missionary Society, the Church Missionary Society, the Basel Missionary Society, the Rhenish Mission and many other organizations sent missionaries to this area. Churches and schools were built in Hong Kong. Many other missionaries proceeded via Hong Kong into the interior of China. It was the time of sowing the seed of the gospel.

Just before the turn of this century Dr. A. B. Simpson, founder of The Christian and Missionary Alliance, visited China in the course of a world tour. He learned that the South China province of Kwangsi, with a population of ten million, was entirely unreached by the gospel. Alliance missionaries came to Hong Kong about 1898. It was still a young city, a little more than fifty years old. Hong Kong became the banking and food supply center for our pioneer missionaries, a springboard into unevangelized South China.

It seemed as though Satan, symbolized by the object of Chinese worship, the Dragon, did all within his power to exterminate the gospel. One effect of the Opium War was that our missionaries were suspected of being foreign agents. Then came the Boxer uprising and the national revolution, followed by rampant banditry. In these crises the church was always treated as an enemy. Nothing but complete extermination of the church would satisfy the

Over a thousand children attend meetings conducted by seminary students

W. C. NEWBERN

Dragon. Then followed in succession the first Communist uprising and the Sino-Japanese war, and finally the Communists in 1949 took over all of China. Sandwiched in between were the first and second World Wars which greatly affected missions all over China.

In 1949 most of the missionaries hastily left China. Once again the door was slammed shut. The Dragon was on guard and apparently victorious. But during the fifty years that Christian and Missionary Alliance missionaries had ministered in Kwangsi and other parts of the great nation of China, and during the hundred years the Protestant Church had witnessed for Christ, tens of thousands of Chinese had been led to Christ.

A church had been established, and the sacrifice of love in bringing this about should cause us to bow our heads in worship and praise to our Lord. Hundreds of martyrs, both Chinese and missionaries, joyfully laid down their lives. Others were persecuted and driven from one city to another. Unquestionably it may be said of them, they were absolutely dedicated men and women who loved not their lives unto death.

From the vantage point of our day it may seem that the missionaries of earlier years made mistakes in mission policy. Perhaps so, but let us never forget they were living in a time of extreme uncertainty and much bloodshed. I rather think all of them were conscious of the shortness of time in which to do the Lord's work. In a word, they were very realistic, yes, desperate people. When I was a young missionary I personally knew several who gave their own fortunes to the Mission so that they could speed up the preaching of the gospel. Their purpose was basic: preach the Word, establish Christian schools, prepare literature and train Chinese Christian leaders.

Historian Ingram has written of Morrison, "He went down into his grave knowing . . . that it would not be for him to see his Promised Land of China. His was no worldly hope or aspiration, but he lit a candle." Yes, that is it, "he lit a candle." Thank God that during the one hundred years that followed, the light of the gospel was taken to all

In our next issue
"Hong Kong—A Miracle of God's Working"

the provinces of China, and Alliance missionaries established churches in at least eight of them.

In 1949 the missionaries, heavy in heart and weary in body, left China, but they too had lit a candle. They left behind them in the hands of a loving God a national church, established on the Word of God—and it is there today.

Eternity alone will reveal the sufferings of the Chinese church. Inquisitorial methods, brainwashing and persecution followed one after the other. Mission property was confiscated. The government established control over all church organizations and every effort was made to force the leaders to follow the Communist party line. But we know the promises of God are their sure defense, for the Word declares, "The gates of hell shall not prevail." We all have a great responsibility to pray for the church in China. By prayer and wrestling against principalities and powers of the air we can get by the guards about the nation of China and have fellowship spiritually with the Chinese Christians around the mercy seat of God. In the words of the poet, "Though sundered far, by faith we meet, / Around one common mercy seat."

Hundreds of missionaries and millions of Chinese seeking freedom have found refuge in Hong Kong. True, it has changed greatly since Morrison's day, but in the providence of God it has been preserved for just such a time as this. It still has a definite relationship to the preaching of the Word in the Far East. When the very atmosphere seemed charged with the hatred of Satan against the church, Hong Kong was a good place to be. There one could study the situation and wait on God in prayer. Gradually God revealed to us that our ministry should be centered in Hong Kong. From there it would reach out and touch twenty million Chinese in Southeast Asia.

In 1949 Hong Kong was a city of less than one million people. But in the last ten years Chinese refugees from every province in China have swelled the population to the three-million mark. It is not a mere coincidence that overnight a mission field was prepared at Hong Kong for the evacuating missionaries. To the refugees, many of them arriving destitute of earthly possessions, it was their heaven on earth, for here they would have another chance.

In 1940 the Chinese Kowloon Tong C. & M. A. Church had been organized and from the first was fully self-supporting. This church and others in Hong Kong were already ministering to the city's original population, which was largely Cantonese. But the greater part of the unevangelized immigrants were coming from every part of China and speaking many different dialects. It was these refugee Chinese who became the primary objective of the "refugee" missionaries. ◆ ◆ ◆

Fenelon's Maxims of the Saints

Of God's Will

The will of God is the ultimate and only rule of action. God manifests His will in various ways. The will of God may in some cases be ascertained by the operations of the human mind, especially when under a religious or gracious guidance. *But He reveals His will chiefly in His written Word.* And nothing can be declared to be the will of God which is at variance with His written or revealed will, which may also be called His *positive* will.

If we sin it is true that God permits it; but it is also true that He disapproves, and condemns it as contrary to His immutable holiness.

It is the business of the sinner to repent. The state of penitence has temptations peculiar to itself. He is sometimes tempted to murmuring and rebellious feelings as if he had been unjustly left of God. When penitence is true and in the highest state it is free from the variations of human passion.

DAVID R. ENLOW, Reporter

AT HOME

Post Office salutes Wheaton College centennial: The Post Office Department of the United States has taken special note of the centennial of Wheaton College. From January to June 30, 1960, a special slogan cancellation will be used on mail at Wheaton, Ill., reading "100 years Wheaton College since 1860."

●

CEI gets new name: After fifty years of service in the field of Bible college education, the Chicago Evangelistic Institute has been renamed. The school is now known as Vennard College, in honor of the founder, Dr. Iva Durham Vennard. Since the move to University Park, Ia., in 1951 the change in name has been under consideration.

ABROAD

Francis Asbury home opened: The boyhood home of Francis Asbury, America's first Methodist bishop, has been formally opened in England by Sir Roger Makins, former British ambassador to the United States. John Wesley, Methodism's founder, sent Asbury to America in 1771.

●

East German mass evangelism thriving: Mass evangelism in the Soviet Sector of Germany is far from being extinguished. Reports of two campaigns indicate large crowds present to hear Christian evangelists speak. The widely publicized "Evangelism Week" at St. Nicholas Church in Stralsund was well attended by East Germans, including youth. Some remained after the meetings to discuss spiritual problems with the evangelist. At St. Martin Church in Dresden people had to be turned away from a church filled with 2,500 listeners. Some morning and afternoon Bible study groups drew attendances of over 1,000. The meetings were sponsored by member bodies of the Evangelical Alliance.

●

Latin American station YNOL dedicated: Radio Station YNOL in Managua, Nicaragua, on the air since March 8, 1959, was recently dedicated to the proclamation of the gospel of Jesus Christ by Nicaraguan evangelical Christians. Some 1,000 people gathered at the base of the 305-foot tower (highest in the country) for the dedication service on Reformation Day. The station is the only gospel station in Latin America, and possibly in the world, which is locally owned and operated.

Student groups sponsor crusade: During the first week of November Christian student groups from eleven universities and colleges sponsored a united college evangelistic crusade to evangelize fellow college students of Northern Taiwan. Nearly 200 decisions were recorded at the conclusion of the four-day crusade. An average nightly crowd of 1,200 university students listened with marked interest as Free China's ex-ambassador to the United States, Dr. Hollington Tong, and other outstanding Chinese Christian educators made public confession of their faith in Jesus Christ as Saviour and Lord. Speakers were Rev. Glen Hix and Rev. S. U. Kou.

MISSIONS

Baptists extend witness in Thailand: Southern Baptist missionaries in Thailand have entered three additional cities this year and their plans call for entering two more in 1960. This extension will bring to eight the number of cities in which Baptist missionaries are established. The cities are in four geographical areas where the population totals about 4,500,000.

●

Mission gives 440,000 Scripture portions: The Evangelical Bible Mission in Germany has distributed more than 440,000 Bibles and Scripture portions during the past five years, according to a report from the agency. Refugees in West Germany received 87 per cent of the Scriptures, displaced foreigners received 9 per cent and the rest were given to emigrants, Germans abroad and the West German armed forces.

PEOPLE

1959 Freedom Book Award to John Noble: The American Heritage Committee has announced that the Freedom Book Award for 1959 was awarded to a young American Protestant layman who spent ten years in Russian slave labor camps. John H. Noble, of Wheaton, Ill., received the award at a Thanksgiving Day ceremony climaxing the observance of "Know Your America Week" in New Bedford, Mass. His book, *I Found God in Soviet Russia,* tells the story of clergymen and laymen who conducted secret worship services in the camp where he was held. Noble was arrested in Eastern Germany in 1945 and held prisoner at Vorkuta slave labor camp and other prisons for ten years despite his American citizenship.

THE PRESS

NAE publishes press relations guidebook: The Office of Public Affairs of the National Association of Evangelicals in Washington, D. C., has announced publication of a helpful new guidebook, "Better Press Relations for Evangelical Churches." Edited by Rev. Donald H. Gill, associate secretary of the Washington office of the NAE, the 32-page booklet recommends that every church establish a public relations committee to study its approach to the public in its use of the various communications media.

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

"The People Had a Mind to Work"

A little more than two years ago the Pacific Beach Church of The Christian and Missionary Alliance in San Diego, California, organized with eighteen members. Today this same church has an enthusiastic membership of eighty-three, with a Sunday school that presently averages one hundred and fifty-five, and a morning worship attendance of one hundred and forty. This did not happen overnight, but occurred when a group of God's people felt God's leading and *had a mind to work* (Neh. 4:6).

Before the people of this community could be invited to worship, the garage-like structure on the property had to be enlarged and rebuilt to look like a chapel. This was done largely through volunteer labor. When the building was completed the people had to be brought in. A visitation program was organized. Now, six couples meet two nights a month for a potluck dinner and then go out visiting. There have been as many as seventeen new people in church in one week as a result of this visitation program.

Not content to work for just a bigger Sunday school, the people also felt God's leading to have a better Sunday school. Monthly teacher training meetings were held, with emphasis on how to teach and build up a class. Every Sunday school teacher and worker was listed on a progress chart. Every month they are evaluated on what work and improvement they have accomplished, as well as what the results actually are. Step by step they worked on the plans in the Sunday School Standard and were greatly pleased this year to be awarded Standard recognition.

With new growth the people continued to seek God's will and continued to have a "mind to work." Last spring the chapel, with a 100-seat capacity, was no longer adequate for one service. It was decided to take steps forward to have two identical morning worship services, the first at half-past eight and the second at eleven o'clock. This amounted to additional growth.

Classroom space became a serious problem. There are only five classrooms. Today fifteen classes that operate in six departments meet in nearby homes, in cars, under trees and on the church lawn. Plans for a new 5,000-square-foot educational unit are complete. The church hopes to break ground for this building in the next thirty to sixty days.

The statistics show that the Sunday school has grown 50 per cent each year over the preceding year for three years. No single concentrated effort of the Pacific Beach Church has brought greater results than their annual vacation Bible school. More new families have been contacted and won to Christ through this medium than any other endeavor.

This year a membership goal of one new church member per week was set up. Thus far the goal is being met. More than one-half of the members added are new converts. In order to join the church new converts and prospective members must attend a doctrine class. At the conclusion of each class a baptismal service is conducted. These classes and baptismal services are conducted every eight to ten weeks.

The people are aware that they've only begun, but they look ahead with great anticipation.

Memo to the Superintendent

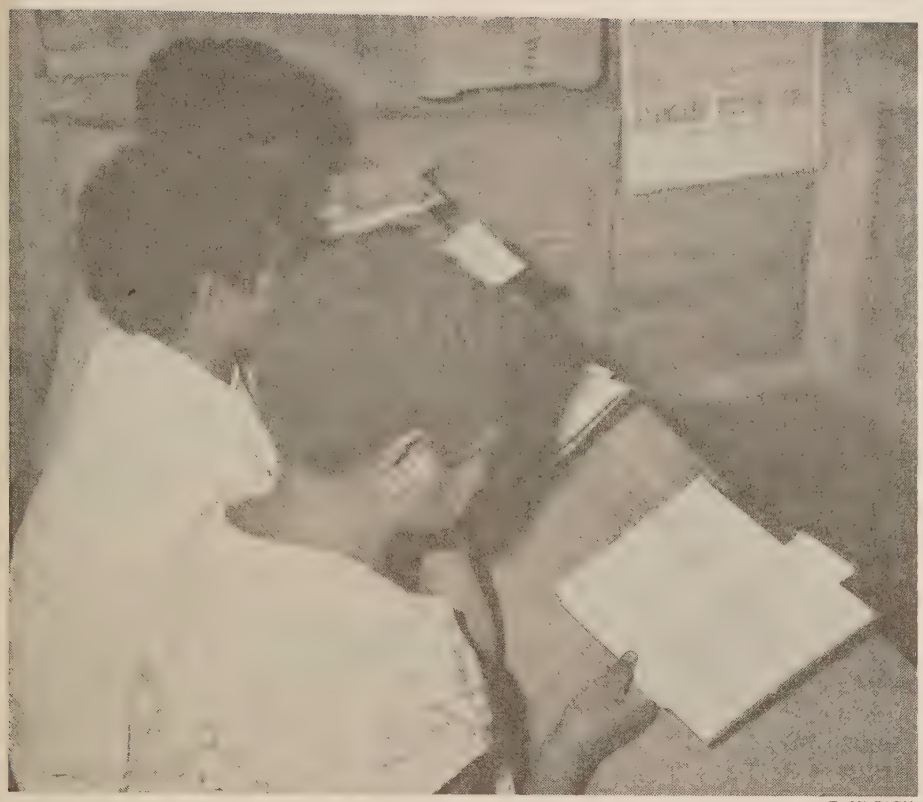
This month your pastor will receive the church report form. You will want your Sunday school to be accurately reported. This is not always done. Some reports omit the enrollment. In others the Cradle Roll and Home Department are not included as part of the total enrollment. Others indicate the same number enrolled for consecutive years. You can help:

1. Make sure the enrollment posted on the board is accurate.

2. Make sure that no name is carelessly removed from your roll. The suggested procedure is that names of delinquents are not removed under a six-month period.

For a free bulletin "Records Tell the Story" write to the National Sunday School Office, 260 W. 44th St., New York 36, N. Y.

A class in the Pacific Beach Church is held out-of-doors



E. ULRICH

Some Christian Kapauku girls attend Bible school, and Salomi also desires to study

No Husband for Salomi

By REV. WALTER M. POST

One morning when we were eating breakfast here in New Guinea a Kapauku teen-aged girl knocked at the door. She said, "I've come to ask for a husband." Just as though we could pick a husband from a tree like fruit or get one out of the storehouse! But there is a sad story behind her request. Let me give you a little of the background.

This girl, Salomi Yogee, was very happy attending our literacy school at the outstation of Madee, an hour's walk from Enarotali. Not long ago a certain man of the village with a good supply of cowrie shells began looking for a second wife. Salomi's greedy relatives decided to marry her to him. She is only fourteen or fifteen and did not want to marry but wished to continue attending school. Although not yet baptized, she had gotten enough teaching to know that it is not right to become the wife of a man who cares nothing about the gospel. But what could she do? She refused, she resisted, she cried, but all to no avail. When necessary, Kapaukus will tie an unwilling girl to a pole like an animal and carry her to the suitor's house.

Pilemon Yogee, who preaches at Madee, is related to Salomi. He tried to help her all he could, opposing the deal and arguing against it. But in their mad thirst for cowrie shells the immediate relatives were adamant.

In desperation Pilemon came to us for help, and I went to the village to see if anything could be done. It took a little time to get all the parties together, but they finally came and we began the palaver. As usual many spectators were on hand to witness the proceedings.

Addressing the man who was to marry the girl, I explained to him that he should rather take a heathen girl, since he and Salomi "had two minds" (as they express it) and this could be the source of a lot of trouble for them in the future. He saw the logic of this and was quite willing to look for another girl provided he could get his cowrie shells back. But this was not as simple as it sounds.

The girl's uncle had received the shells and he flatly refused to relinquish them. He said, "Tuan, if you force me to give up these shells, I will kill myself." To enforce his threat, he got up and went to the house, presumably to get his bow and arrows or an ax. Some of the men present, fearing he might do something desperate, tried to hold him back. I thought he might be putting on a show, but Kapaukus can sometimes do some strange things, and he did seem like a demon-possessed man. After walking around a little he came back again and, sitting down in front of me, began crying like a pouting schoolboy who couldn't have his way.

Some of the other influential men of the village, who until now had said little, began supporting his demand by getting up and doing the *wainai* dance. In a Kapauku palaver the audience is seldom very attentive. A speaker, in order to get the people to listen and to lend weight to his argument, will run back and forth in front of his audience, shouting at the top of his voice and stamping on the ground. With all his might he brings his feet down with a resounding thud. At the same time he will point a half-drawn bow at the audience. Here influential men were doing the *wainai* at the same time.

Realizing that it was useless to prolong the discussion indefinitely I told them I would take up the matter with the district officer. In cases where a Christian girl is being forced to marry a heathen man the officer usually requires a three-month stay to give opportunity for the girl's relatives to find a Christian boy. That was his decision in this case.

It was at this stage of the proceedings that Salomi came asking us

(Continued on page 19)

Missionaries of the Marathi-speaking field in India

New Things on an Old Field

A report of the sixty-eighth conference in India

By HILDA J. DAVIES and MARY ANN STENGELE

SEVERAL new things took place in the sixty-eighth annual conference of the missionaries in the Marathi-speaking area of our India field.

Rev. A. C. Eicher presided as chairman for the first time since his election. He led us to know the Lord Jesus Christ better because of the gentleness and reasonableness of his spirit. Instead of the usual combined business and devotional conference, there were two distinct conferences. The first was given over entirely to business sessions, except for a short devotional period each morning. A night was set apart in which committees could meet and plan without feeling hurried. Business finished, we met in a united spiritual life conference. To this, for the first time since the India field was reorganized in 1954, came both the Gujarati- and the Marathi-speaking missionaries. How our hearts rejoiced that once again we could join together in praise to our Saviour!

So far as we know, this was the first time a Gujarati chairman and a Marathi chairman shared their yearly reports with a united conference. We rejoiced and were strengthened as we also heard most of the reports from missionaries in both language areas.

From the beginning of the work in India missionaries have always done some work among the tribespeople. This conference set apart, for the first time, a missionary couple, Rev. and Mrs. R. F. Perret, and a national worker for full-time service among the tribes. They will need much prayer help.

India was first on the itinerary of Rev. and Mrs. Charles Shepson who are now visiting the mission fields of the Alliance. Mr. Shepson is pastor in Commack, New York. God used him to inspire the missionaries and nationals crowding the Akola church on Sunday morning.

Rev. and Mrs. Willis H. Brooks, coming to the conference from the west coast of Canada, made possible our having for the first time special speakers from both the Atlantic and the Pacific coasts. Their coming rejoiced all our hearts.

Here are some other "firsts": Muriel Schelander Entz, the first missionary from the third generation of Schelanders in India, brought her son to conference. He is the fourth generation of that family so long associated with India. . . . A sextet from the boys boarding school at Akola sang in English "Blessed Assurance," and then sang the chorus "Rolled Away" in five different languages. . . . Missionaries in the old days may have traveled to conference in a bullock cart, but the Jacobers from Radhanpur are probably the first missionaries of recent times to do so. . . . Only in this day and age could an India missionary return from furlough having done deputation work in both America and the Far East and having flown 20,000 miles by plane in six months! Our first world traveler, Miss Gladys Jasper, stirred our hearts as she told us of the Lord's work in New Guinea.

Could anything speak more eloquently of the power of God's Word in India than to see a splendid Christian doctor come to the altar during the healing service and ask to be anointed? Later in the meeting she brought her son, seeking healing for his eyes. These acts of faith encourage our hearts.

Communion, on the last day of conference in the early morning, was a precious season of praise and adoration. Every person shared in the message by quoting a personal praise verse of Scripture.

We left conference with a renewed sense of fellowship: it was good for us to have been here.

Sudan–Upper Volta

The Ouarkoye church (Red Bobo tribe) is opening the Houndé area, which has a population of 26,000. Pray for the workers there. . . . Pray that the Samogo church will be spiritually prepared for full self-support by April, 1960. At present they lack faith, and some workers are disgruntled. . . . November through February is best for itinerating in the Sudan–Upper Volta field. Pray for Rev. and Mrs. H. Nehlsen as they travel in the southern area of the Samogo tribe and for the Misses Betty L. Blanchard and Esther L. Kuhn as they work in the north.

Congo

The government *Convention Scholaire* has been signed. Thank God, for this brings the Congo Mission and the church a step nearer to realizing government recognition and financial assistance in the primary schools (9/23/59 issue). This does not mean that state approval has been gained; rather that the schools are now ready for inspection and evaluation. . . . The emergence of African workers is a forward step in the literature work. Sila Pweta II, Emmanueli Sadi and Esron Mvika are some of the young men currently engaged in translation work. Pray that God will grant them unerring wisdom and ability. Pray, too, that God will call out national Christians to do original writing as well as translating.

Gabon

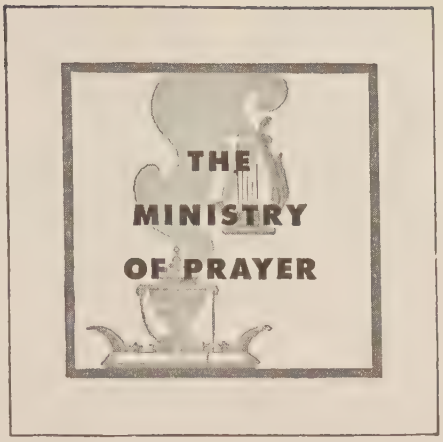
Pray for the thirty new converts in the Moánda area. Pray, too, that the Lord will frustrate the opposition already appearing. . . . Pray for new missionaries urgently needed in Gabon to hold the advance into Moánda. . . . The opening of the French school classes brings over 450 young people under the sound of the gospel daily. Conversions are already being recorded. Pray that this new ministry will be much used of God. Continue to pray for divine leading in far-reaching decisions on how greatly the French teaching is to be extended.

Tribes of Viet Nam

Ama H'Lum, the highest government official among the Raday, is very friendly to the gospel. He gives mental assent but hesitates to make a definite stand. Pray that he will hear the Lord's voice in convicting power. . . . Mrs. Nam, a Vietnamese who with her husband serves in the Dalat Bible school, has been treated for tuberculosis for several months but is not improving. She has asthma also. Pray for her healing.

Cambodia

Many Christians in Cambodia have been slow to learn the lesson of tithing. Praise the Lord, He is showing them their responsibility in this. Seng In, a young believer in Battambang Province, recently sent to the Bible school students five *riels,* the tithe on a fifty-*riel*



gift to him from his non-Christian parents. This is a small amount in American money but in God's hand it is the beginning of great blessing for Seng In and many others. Seng In is a high school student who has heard the call of God and wants to follow Him. Pray for him.

Viet Nam

The Christian young people attending the university in Saigon are planning to organize a group similar to the Inter-Varsity Christian Fellowship. Several of these students are very zealous in witnessing. Pray that the Lord will anoint them with power so that their testimony will be truly effective in the university. . . . Rev. Le-hoang-Phu, who has just returned to Viet Nam after three years of studies in the United States, is a man of prayer and is convinced that only prayer will bring blessing to the church. He desires to visit as many churches as possible this coming year to organize prayer cells among the young Vietnamese. Follow him in prayer.

Thailand

Pray for the ministry of the bookstall in Udorn where Thai, Chinese, Vietnamese and Indians are hearing the gospel in their own languages as gospel recordings are played every night. . . . Praise God for His faithfulness in blessing the young people who attended the third youth conference held in Gumpawabee, Udorn, in October (9/23/59 issue). Pray for these fine young folk, several of whom also attended a short term Bible school, that they will be bold and effective witnesses unto Christ in their own villages.

South America

Pray earnestly for the Latin America conference to be held January 13-20 at Huánuco, Peru. It will be similar to the conferences held in Bangkok (1955) and Saigon (1958) for the churches in Southeast Asia. The spiritual goals of this very important conference are self-support, self-government and self-extension. Two national delegates and the Mission chairman of each of the five South American Alliance fields will attend. Rev. F. de Jesus, president of the Alliance Church in the Philippines, will tell of the unusual success that has attended the work throughout the Orient since the Bangkok conference. The Area Secretary for South America and the Foreign Secretary will represent the Foreign Department. Pray that all the delegates will arrive in safety. Pray that the scriptural standards as expressed in the threefold goal mentioned above may be embraced by the national churches.

Colombia

Pray for the Bible institute students who are serving in many capacities in the field. They meet with many problems and temptations.

Ecuador

Praise the Lord for the good national convention held in Ambato in October (9/23/59 issue). Pray for Sr. Miguel Gínez, the new church president, who keenly feels his youth and inexperience for such heavy and important responsibilities but who the missionaries and nationals feel is God's man for the position. . . . Miss Astrid E. Pearson is living among the Salasaca Indians and finds them a needy but promising field. Pray for the Villacís, comparatively new believers who are full of the joy of the Lord and the desire to serve Him.

Peru

The church in Huánuco is beginning house-to-house visitation work in what is commonly called Bible Crusades. Pray that many persons will be won to Christ through this work. This church has also opened two new outstations, one at La Esperanza and one across the river from Huánuco. Praise God for the growing interest in both of these centers. Pray for divine guidance for their pastor, Juan Espinoza, president of the Alliance in Peru.

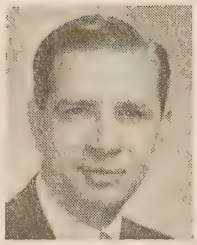
Chile

Pray for the missionary conference as it meets December 31–January 3 and for the national church convention, January 4-7. May God grant a mighty outpouring of His Spirit and the revival so needed in Chile. All desire God's guidance in a new year of witnessing and laboring.

China–Hong Kong

The New Year season (beginning January 28) is a general holiday for all Chinese. Shops and businesses will be closed for a week. During this time special evangelistic meetings will be held and thousands of tracts distributed. Pray for the anointing of the Holy Spirit on the speakers, for a spirit of revival in the churches and for many persons to be born again. . . . The opening of the Taipo High School has been delayed because the building was not completed. The school is now scheduled to open February 3, 1960. Continue to pray for the right teachers.

R. H. Harvey
Southeastern



H. Jueckstock
Western

Carl Volstad
Northwestern

C. J. Mason
South Atlantic

H. J. Sutton
Western Pennsylvania

Roy McIntyre
Western Canada

New Superintendents in Six Districts

By JAMES B. HARR

ON January 1, 1960, six new men will move into the chairs behind the desks in Alliance district offices, and the changes will affect churches from the sunshine city of Miami, just east of the Everglades, up to the frigid little town of Fort Nelson on the Alaska Highway; and from Huntingdon, in the hills of Pennsylvania, out to Kalispell, in the upper reaches of Montana. Three of the new men will be moving up from assistant superintendencies, two are leaving pastorates, and one is coming from the evangelistic field.

The six districts differ vastly in area and number of churches. In the Western Canadian District Rev. Roy McIntyre, leaving the pastorate in Saskatoon to relieve Rev. G. M. Blackett, will be responsible for seventy-eight churches in an area of over a million square miles without counting the Northwest Territory. To cover his district, he will start at Fort William, Ontario, just two hundred miles north of Duluth on Lake Superior, and then move west through five provinces and well over two thousand miles to touch Fort Nelson just south of the Yukon on the Alaska Highway.

In the Northwestern District Rev. Carl Volstad, former missionary to Chile and recently assistant to Rev. Leslie W. Pippert, now Home Secretary, will have ninety-eight churches in an area of 455,000 square miles. His district reaches 1,800 miles from Milwaukee, on the windy shores of Lake Michigan, out through the Twin Cities of Minnesota, over into the Black Hills and the Red River Valley of the Dakotas and on through Montana. In the northwest he will touch Kalispell, Montana; and in the southeast, Janesville, Wisconsin.

In the Western District Rev. Harry Jueckstock, former assistant to Rev. L. J. Isch in the Northeastern District, will also have a sizable territory. Replacing Rev. Cecil R. Thomas who is going to the Philippines, he will account for forty-seven churches in an area of 540,000 square miles. A tour of his district will take him 1,300 miles from the towering, noisy confines along the oily, sluggish Chicago River out across the open spaces of Iowa, Kansas and Nebraska. From here he will go through Chugwater, Ferguson Corner and Shoshoni on his way up to Greybull, Wyoming, on the banks of the Big Horn, about a hundred miles east of Sylvan Pass and the gateway to Yellowstone National Park.

In the Southeastern District Dr. Richard Harvey, leaving the evangelistic field and work with the LCMA to take over from Rev. T. G. Mangham, will have oversight of eighty-six churches in the fourth largest area of the six. His district extends from Florida, dipped like a huge thumb in the waters of the Atlantic and the Gulf, out into the state of peanuts and pecans, Mississippi. Six hundred miles across and seven hundred miles north to south, roughly, his district includes Birmingham, Alabama, Dixie's industrial giant known as the "Pittsburgh of the South," in and around which twelve of his congregations are located.

In Western Pennsylvania Rev. H. J. Sutton will replace Rev. David Kopp who is returning to the Congo to continue missionary work which he left twenty-seven years ago. The smallest district in area, Western Pennsylvania is the largest in the number of churches with 164 congregations. It is second among the fourteen districts in missionary giving. To cover his district, Mr. Sutton will need to drive less than two hundred miles east to west, and not much more north to south. He will touch Cobbs Corners, Turtle Creek and the well-known spiritual progeny of the famous "Daddy" Whiteside, Northside Pittsburgh. His is the only district granted an unshared day in the official Prayer Manual.

In the South Atlantic District Rev. C. J. Mason, leaving the pastorate of Simpson Church of St. Paul, Minnesota, to replace Rev. John Dittmar, will have the next to the smallest of the six in size. Covering an area shaped like a tomahawk and including Tennessee, the Carolinas and Virginia, the district stretches from Norfolk over through Oak Ridge, the cradle of the atom bomb, and down into Memphis. It reaches from Arlington, Virginia, down to Greenville, South Carolina, and includes forty churches.

Mr. Mason served as superintendent of the Northwestern District from 1945 to 1950. In a recent statement, perhaps speaking the mind of all the new superintendents, he said, "My attitude toward the district is simply this: I am the District Pastor and in particular the pastor of the preachers. I expect them to be toward me as they want their people to be toward them." Then he stated four specific objectives: to see men and women brought to Christ, workers sent to the mission fields and the ministry, increased missionary giving and churches multiplied.

Eight Superintendents Re-elected

Eight superintendents were re-elected to office for three years at the fall conferences.

Rev. W. VanClief Yaggy has been superintendent of the South Pacific District since 1945. The district is comprised of Arizona, California, Nevada, Utah and New Mexico. There are seventy-nine churches.

Rev. Nathan Bailey has been superintendent of the Eastern and Central Canadian District since 1946. This territory includes New Brunswick, Newfoundland, Prince Edward Island, Nova Scotia, Quebec and Ontario (with the exception of Fort William) and has forty-three churches. Work among French-speaking Canadians is established at Welland, Ontario, and also Quebec City.

Rev. L. J. Isch, Sr., was first elected superintendent of the Northeastern District in 1948. This district (New York and New Jersey, with two churches in Pennsylvania) has 125 churches which gave over $431,000 to missions in 1958.

Rev. G. O. Hall has been superintendent of the Southwestern District, with thirty-eight churches, since 1952. Beginning with the Rio Grande River (Tex.), the district extends through Texas, Oklahoma, Arkansas and into Louisiana. The great area, work among Mexicans in the south and missionary work in the Ozark Mountains make this district unique.

Rev. Joel W. McGarvey has led the work in the Eastern District since 1954. It includes the eastern part of Pennsylvania and Maryland (the portion of Pennsylvania and Maryland lying east of a line running due north and south through the city of Huntingdon, Pa.), Delaware and the District of Columbia, and has ninety-one churches.

Rev. E. W. Richards, superintendent of the Pacific Northwest District, was also elected first in 1954. There are fifty-three churches in the states of Washington, Oregon and Idaho.

Next in point of service is Rev. Ernest J. Bailey, superintendent of the New England District (Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island and Vermont) since 1955. There are thirty-nine churches in this district.

In the Central District Rev. David N. Clark has been superintendent since 1957. This is the second largest district—153 churches—but in 1958 had the largest missionary offering of all, $751,647.68.

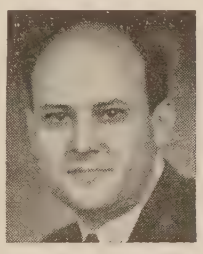
L. J. Isch, Sr.
Northeastern

J. W. McGarvey
Eastern

E. J. Bailey
New England

W. V. Yaggy
South Pacific

E. W. Richards
Pacific Northwest



Nathan Bailey
Eastern & Central Canada

D. N. Clark
Central

G. O. Hall
Southwestern

JESUS IS LORD

(Continued from page 5)

by conscious self-effort; it had to be accomplished by faith and obedience through the Holy Spirit-filled life, as he expounds in Romans 8.

Peter helps to answer this problem: "Sanctify in your hearts Christ as Lord" (1st Ep. 3:15). The heart is usually identified in its use in the Scriptures as the seat of our personality. It is really the "inner me" where we must sanctify Christ as Lord.

But who is Lord in the "inner me"? If we have the wrong person ruling there our whole Christian life will be unsatisfactory and disappointing. One spiritual law that must be realized might be stated this way: "What the heart loves the imagination sees, and what the imagination sees the will does."

As the "inner me" loves the Lord Jesus with the whole heart and in love crowns Him as Lord, Christ will not only control the life but will also harmonize all the life forces. When we become the love-slave of Christ then we become really free. To find our life, we must lose it for Christ's sake. So to surrender to Christ's Lordship is to release the life to live in the freedom of the Holy Spirit.

The fact of the Lordship of Christ enters into our daily life. Christ now owns, directs and controls the use of this life, for He is Lord of all its possessions and talents. The Christian is now living to the primary purpose of the incarnation of Christ, viz., Jesus Christ as a personal sovereign in his whole life. "For to this end Christ died and lived again, that he might be Lord of both the dead and the living" (Rom. 14:9).

Humanity's full obedience to Jesus Christ as Lord is never optional but is the minimum required. So we confess Jesus as Lord and sanctify Him as Lord in our hearts, fulfilling in us God's purpose of the incarnation.

◆ ◆ ◆

I find men have mistaken me; it would be no art—as I now see—to spin fine and make hypocrisy seem a godly web, and go through the market as a saint among men and yet steal gently to hell without observation; so easy is it to deceive men.
—Samuel Rutherford.

JAMES B. HARR, Reporter

To the Fields

Mr. and Mrs. Richard W. Pendell and children, Gordon and Gwendolyn, left on December 7 for Viet Nam. Both young people are members of the Cocherl Memorial Church, Columbus, Ohio, and graduated from St. Paul Bible College. Mr. Pendell also graduated from Houghton College and took graduate work at Alfred University.

The New Generation

To *Rev. and Mrs. Elmer McVety,* Winnipeg, Canada, a son, Charles Hugh, on November 29.

To *Mr. and Mrs. R. A. McLean,* Arcola, Sask., Canada, a son, Mark Allen, on November 22.

To *Rev. and Mrs. C. E. Thompson,* on furlough from Cambodia, a son, Thomas William, on December 4.

To *Mr. and Mrs. John Packo,* Mount Kisco, N. Y., a son, Stephen John, on November 23.

With the Lord

Rev. Jasper Stevens, former pastor of Simpson Beacon Church in Cleveland, Ohio, passed away on November 29. He had been ill for some time. Mr. Stevens had served in the colored churches of the Alliance in Ohio since 1930: Oberlin, Twinsburg, and at the Mt. Pleasant, Christie Memorial and Simpson Beacon churches in Cleveland. He had been retired since August, 1958.

Rev. H. E. Nelson Ministers in Poughkeepsie

Rev. Howard E. Nelson, former Home Secretary of The Christian and Missionary Alliance, held special services in The C. & M. A. Church of Poughkeepsie, N. Y., October 25 through November 1.

Rev. Thomas Hayes, pastor of the church, states that a prayer service was held before each evening meeting, and that as a result there were many responses to the nightly invitations. Said Mr. Hayes, "We believe that the help received will be lasting."

Nyack Student Group to Broadcast

A student organization at Nyack Missionary College, Nyack, N. Y., has announced its participation in the "New Testament Lights" radio broadcasts heard Sundays at 5:30 P. M. over the ABC network. From time to time NYMISCO Productions will present the Nyack Radio Choir under the direction of Miss Geraldine Southern.

Alabama Church Holds First Missionary Convention

The Azalea Road Alliance Church of Mobile, Ala., held its first missionary convention recently and pledged $1,579, according to the pastor, Rev. Gerald W. Hagerty. Meeting currently in a home that has been remodeled into a small chapel, the congregation is planning to construct a church in the near future.

New Church in Kansas City

Under the leadership of Rev. Blair Walters, a new church is developing on a four-acre site in the fast-growing residential area on the outskirts of Kansas City, Mo. Ground for the building was broken just over a year ago. The building, with a seating capacity of 160, is of frame construction with a brick front, finished on the inside with mahogany paneling.

Anxious to make new contacts, Mr. Walters would like to know of any Alliance folk living in the Kansas City area. His address is 10829 Grandview Rd., Kansas City 34, Mo.

Prayer Band Rally

The fourth annual zone rally of the Northern Alberta Prayer Bands was held recently in the Beulah Alliance Church of Edmonton, Alta., Canada. During the day the ladies heard from four veteran missionaries and two appointees. Among the veterans was Rev. Calvin Chao, director of Chinese for Christ. The appointees were Maxine Craig, assigned to Viet Nam, and Betty Little, enroute to New Guinea.

Saskatchewan Church Dedicated

Rev. Melvin Sylvester led his congregation in a responsive litany on Sunday, November 22, when they dedicated the

(Continued on page 19)

Mr. and Mrs. R. W. Pendell and children Viet Nam

Letters

Only Two Necessary for Inspiration

I was startled to read (12/2/59 issue) in the article on "Inspiration" by Dr. Miller the following words: "Divine inspiration always implies three persons: One who breathes the divine message earthward, one who makes intelligible this message for the profit of mankind upon the earth, and one who receives the message and thereupon is brought into correspondence with God" (p. 3).

Divine inspiration implies not *three* persons but two: God who reveals and holy men who inerrantly record. To assert that divine inspiration includes those who receive the message is to confuse illumination with inspiration and to fall prey to the subtle heresy of the Neo-orthodox movement which identifies the Word of God only with that which inspires the individual reader. I sincerely hope that Dr. Miller does not mean to assert what his statement quite obviously implies. The Bible stands as the infallible Word of God, regardless of the nature of one's response to it.

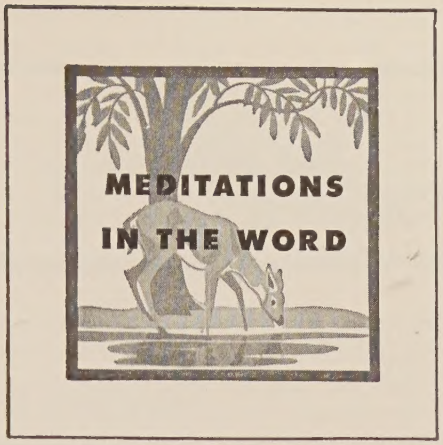
I write this letter not as a contentious fundamentalist, but as one who deeply feels that we must contend for the faith once for all delivered to the saints.—PROF. CHARLES M. HORNE, *Dept. of Bible and Apologetics, Southeastern Bible College, Birmingham, Ala.*

• *We asked Dr. Miller to reply to this letter.*—EDITOR.

As to inspiration, it seems to me that, like love, the subject is somewhat ludicrous when it is considered otherwise than by including an intended receptor. This philosophical approach makes me a synthesist, while Mr. Horne is saying the same thing from the viewpoint of an analyst.

Personally, I doubt very sincerely that our Father would speak to His children through His servants if there were not included in His design of inspiration specific children for whom the message was intended. Communication, effectively considered, requires three agencies: sender, medium, receptor. This was true even before Kierkegaard.

The manner in which an individual responds to God's message is irrelevant to the subject of inspiration. If it *were* correct to state that the "Bible stands as the infallible Word of God regardless of the nature of one's response to it," I should agree heartily with Mr. Horne that man's response does not in any way affect the objective reality. Practically considered in terms of accomplishing God's manifest purpose through His Word, however, the fact of human response, whether such be conditioned by acceptance, rejection or (to our shame!) ignorance, must have been included in the mind of God when He chose to communicate with man through the medium of verbal inspiration.—J. FURMAN MILLER, *Dayton, Tenn.*



Edited by EDITH M. BEYERLE

Sunday

PSALM 33:1-11 (verse 9).

God . . . needs no protoplasm to build His magnificent edifices of worlds. "He spake, and it was done; he commanded, and it stood fast." Into the soul that has no basis or remnant of goodness but is dead in trespasses and sins, He can speak life and holiness. Into the body whose constitution is exhausted and whose springs of life are run out, He can command health and strength. And so faith begins where human hopes and prospects end. —A. B. SIMPSON.

Monday

2 CORINTHIANS 5:14-21 (verse 20b).

Try to live such a life so full of events and relationships that the two great things, the power of Christ and the value of your brethren's souls, shall be tangible and certain to you, not subjects of speculation and belief but realities which you have seen and known. Then sink the shell of personal experience lest it should hamper the truth that you must utter and let the truth go out as the shot goes, carrying the force of the gun with it but leaving the gun behind.—PHILLIPS BROOKS.

Tuesday

REVELATION 19:1-10 (verse 7b).

O poor world! I break the bonds of my former love; my eyes and feet shall henceforth only be directed to the blessed and eternal city of the New Jerusalem where my heavenly Bridegroom resides. And oh what need I have to be duly prepared, dressed and beautified against His coming and the time of His taking me home to Himself! Lord Jesus, keep me longing for Thine appearance, for the happy day when I shall go with Thee to glory.—BOGATZKY.

Wednesday

JOHN 14:1-12 (verse 3).

With Christ! What bliss! Glad, unalloyed communion!
What hallowed joys with loved ones gathered there!
With choice celestial spirits! Oh, what union!
With Christ! Blest place! Blest home beyond compare!

—J. DANSON SMITH.

Thursday

JOHN 12:23-33 (verse 32).

If you put yourself before the cross you may hold up the cross and yet obscure it. But the man that will get behind the cross—who is willing to get behind Christ and the Bible so that men will not see him but only the exalted Word—that is the man whom the Holy Ghost is likely to endue with great power. Like the Statue of Liberty in New York harbor, we are to be light-holders.—ARTHUR T. PIERSON.

Friday

1 SAMUEL 1:14-21 (verse 19).

Elkanah and Hannah had solved one of life's greatest problems concerning a truly successful day when they formed the habit of rising early in the morning to worship God. One of the great secrets of profitable Christian living is the observance of the early morning watch. George Washington is reputed to have given the first two hours of each day to Bible reading and prayer. This habit he observed even during the time of war. He met God before he met the enemy of himself and country. —PAMEII.

Saturday

1 CORINTHIANS 1:18-31 (verse 19).

Those who expect to know God through the realm of mind alone are sure to be disappointed. . . . Man may learn much about God through books and learned teachers, but how different is knowledge about God and knowing God. Eternal life is not found through *knowledge of* God. It is found in *knowing* God, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—SELECTED.

Sunday

MATTHEW 17:1-13 (verse 5b).

What shall we give to infinite purity and righteousness? Jesus. There is no other gift worthy for God to receive. And He has given Him to us for this very end, that we may give Him back as our substitute and satisfaction. And He has testified of this gift what He has said of no other, namely, that in Him He is well pleased, and all who receive Him are "accepted in the beloved." Shall we accept the testimony that God is satisfied with His Son? Shall we be satisfied with Him?—A. B. SIMPSON.

Monday

PSALM 91:1-12 (verse 2).

The furnace of afflictions shows upright real faith to be such indeed, remaining still the same even in the fire, the same that it was, undiminished, as good gold loses none of its quality in the fire. The heart's natural strength of spirit and resolution may bear up under outward weakness or the failing of the flesh, but when the heart itself fails, which is the strength of the flesh, what shall strengthen it? Nothing but God, who is the strength of the heart and its portion forever.—ARCHBISHOP ROBERT LEIGHTON.

Tuesday

JOHN 3:1-10 (verse 8a).

When the blessed Spirit, that bloweth where it listeth, visits you and stirs the plumage of the soul, seek no cowardly shelter from it, but fling yourself upon it, and though its sweep be awful you shall be sustained. Only do this, do all, not in presumptuous daring but in divine submission; in dependence not on any strength that can be spent but on the everliving stay of all that trust in Him.—JAMES MARTINEAU.

Wednesday

ISAIAH 49:8-21 (verse 21b).

If loving hearts were never lonely,
If all things wished might always be,
Accepting what they looked for only,
They might be glad, but not in Thee.

We need as much the cross we bear
As air we breathe, as light we see;
It draws us to Thy side in prayer,
It binds us to our strength in Thee.

—AUTHOR UNKNOWN.

Thursday

1 KINGS 12:1-15 (verse 13).

A wise Frenchman wrote in the seventeenth century, "Nothing is given so profusely as advice." Many of us would be inclined to agree with him. There are always those who would tell us how to conduct our affairs, and sometimes we resent it. Often though, advice can be of real value to us. So we should learn to profit by it. Also we must learn to choose between the right kind and the wrong.—ANONYMOUS.

Friday

JUDGES 5:1-9 (verse 9).

The immediate cause of this outburst of praise was the fact that Israel's "governors," the ruling class, had "offered themselves willingly among the people." The rulers were one with the lowliest of the nation. Common need produced common interest and effort. Thus the work of deliverance was accomplished. The common need in the Church of Christ today calls for the same coöperation if deliverance of heathen souls is to be effected.—PAMEII.

Saturday

JAMES 4:1-10 (verse 10).

I stand amazed at the thought of how little humility is sought after as the distinguishing feature of the discipleship of Jesus. In preaching and living, in the daily intercourse of the home and social life, in the more special fellowship with Christians, in the direction and performance of work for Christ—alas! how much proof there is that humility is not esteemed the cardinal virtue, the only root from which the graces grow, the one indispensible condition of true fellowship with Jesus.—ANDREW MURRAY.

When you move . . .

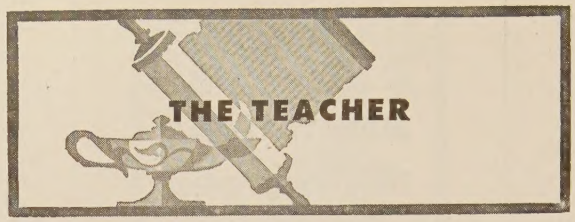
Kindly send us your old and new addresses.

January 3, 1960

LESSON TEXT—
Acts 13:1-4, 13, 14, 44-49

GOLDEN TEXT—
Luke 24:47

DEVOTIONAL READING—
Psalm 96



January 10, 1960

LESSON TEXT—
Acts 14:19-28

GOLDEN TEXT—
2 Thessalonians 3:5

DEVOTIONAL READING—
Isaiah 35

By Harold J. Sutton

Launching Out on a World Mission

The Antioch mentioned was a Syrian city 300 miles north of Jerusalem. It cradled the church and became a Gentile center that rivaled Jerusalem in importance. Here in chapter 13 —the watershed of the book—begins a world missionary movement.

I. LEADERSHIP AT ITS BEST (Acts 13:1-4).

Mark the characteristics and conduct of these first century leaders: (1) *Organization* (vv. 1, 2). "As they ministered," they *worked for the Lord;* "as they . . . fasted," they *waited on the Lord.* To do neither, and claim to be Christian, is pernicious. (2) *Order* (v. 2). While they were in the line of duty, "the Holy Ghost said . . ." When and where the divine pattern is heeded, the divine precept is heard. Personal requirement: "called"; collective recognition: "separate." Where there is the divine requirement there will be the discerning recognition. (3) *Obedience* (v. 3). Special selection by the Holy Ghost did not nullify ecclesiastical sanction. Assembly and leadership were one in devotion and discernment.

II. LEADERSHIP EXERCISING GREAT WISDOM (Acts 13:13, 14).

Seleucia, Cyprus, Perga (here John Mark turned back) and now Antioch in Pisidia. (1) *Pattern.* Where one goes "on the Sabbath day" tells much. For some "the Sabbath day" never comes. (2) *Place.* "Into the synagogue." Notwithstanding they were busy and weary, strangers and superior spiritually, these *extraordinary* men did not neglect or ignore the *ordinary* means of grace. (3) *Position.* "They . . . sat down." Without announcing their presence or waving their credentials or calling attention to their mission, they sat down. How refreshing! (4) *Petition.* "Word of exhortation" (v. 15). True worth never need clamor for recognition. To wait to be asked argues a good beginning. (5) *Preaching.* Verses 17-43 proclaim the *sovereignty,* the *Son* and the *salvation* of God. The message was concluded with a warning and the new converts were instructed in the faith.

III. LEADERSHIP AT ITS WORST (Acts 13:44-49).

On the following Sabbath the enlarged attendance brought opposition and opportunity. To the Spirit-filled these go hand in hand. (1) *Opposition.* Verse 45 reveals (a) Envy. "When the Jews saw . . . they were filled with envy." Staid formalism and dead orthodoxy could not stand to see another fellowship blessed. (b) Enmity. "They . . . spake against . . . contradicting and blaspheming." Reason gave way to rage and envy would do its evil work. Few things are worse than religious envy. (2) *Opportunity.* "Then Paul and Barnabas waxed bold" (v. 46). Opposition, for them, spelled opportunity. What does it spell for you? It was not only an opportunity for the *preachers,* it was one for the *people.* Jewish rejection opened the door to the Gentiles (vv. 46, 47). If some forbear, others will hear. The properly related worker has some success everywhere. There was also opportunity for the *program* (v. 49). Persecution provides the wings that carry the gospel. It is not to be courted, neither is it to be feared.

The Jews were not content; such people seldom are (v. 50). However, "the disciples were filled with joy, and with the Holy Ghost" (v. 52).

Strengthening New Churches

After the stoning of Paul (v. 19) and the ministry in Derbe (v. 20), the apostles began their homeward journey. If the newly formed fellowships were to be strengthened, a less convenient and more dangerous route was necessary.

I. THE STONING (Acts 14:19, 20).

Persistent, religious bigotry is seen in the phrase: "Jews from Antioch." Such men compass land and sea to create division. (1) *Stirred.* "The Jews . . . persuaded the people." There are those whose only contribution to the fellowship is that of making trouble. If there is none, they will create it; they have a talent for mischief. (2) *Stoned.* Persuaded and stoned. Paul regained consciousness and returned to the city. (3) *Strengthened.* The next day they went on to Derbe, a distance of some 25 miles, and then homeward.

II. THE STABLISHING (Acts 14:22-27).

This was (1) *Specific.* It was in reference to the (a) Church (v. 23). None were neglected or omitted. All churches were their concern and care. (b) Disciples. "Confirming the souls . . . and exhorting them." The confirmation was not ceremonial, but subsequent and supplemental. (c) Officers. "Ordained them elders in every church." Revival blessing and evangelistic success did not cancel the need for organization and oversight. Although minimal, the framework of church government was necessary. (2) *Spiritual.* "Exhorting . . . prayed with fasting . . . commended them." Spiritualities were not crowded out by temporalities. The ecclesiastical did not choke the spiritual. Prayer and fasting by apostles and disciples kept everything in proper perspective and balance.

III. THE STATING (Acts 14:26, 27).

Paul and Barnabas were in Antioch again and the first missionary journey was history. (1) *Success.* The task committed had been accomplished (v. 26). Prayer at home plus prosecution of the work abroad had made the Great Commission a reality. (2) *Sharing.* (a) "When they were come." They did not go to a larger independent fellowship but returned to the assembly that had prayed and provided for them. This argues a loyalty and Christian ethics which some are prone to ignore. (b) "And had gathered the church together." Those in the Antioch fellowship who prayed and pledged were sufficiently interested in the labors of the apostolic deputation to attend the services of the missionary convention. Paul and Silas were their representatives, thrust out by their prayers and sustained by their support, and they wanted to learn how the gospel fared afar. Refreshing, isn't it? (3) *Reporting.* "They rehearsed all that God had done with them, and how." There were no stories of customs or cultures, perhaps no pictures. From start to finish it was tidings of "all that God had done." Be it said that the missionary conference that is minus this element has missed the point. Is it any wonder that they were eager for the next crusade (15:36, 41)?

Observation. "There is no instance in Scripture, or in the practice of the primitive church, of missionaries acting independently on their own responsibility" (Holy Bible and Commentary).

Missionary Treasury

★ ★ ★ ★ ★

November 1959

General Fund $286,383.27
Missionary Specials 40,364.77

We praise God that the November income, as reported above, is approximately $30,000 higher than that which we received a year ago. However, our accumulated deficit this year is over $70,000, and we must believe God together for a sufficient income in December to pay all of our bills, including this deficit.

Gifts for the month of November were covered by our receipt Nos. 15253-16853 and 1158-1294. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York 36, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Buildings for Building Faith—Viet Nam

Receipts for November .... $ 5,239.86
Total as of Nov. 30, 1959 .. $48,144.87

Bernard S. King
Treasurer.

THE ALLIANCE FAMILY

(Continued from page 16)

new Alliance church at Outlook, Sask., Canada. Rev. G. M. Blackett brought the dedication message.

The Outlook church was begun just a year and a half ago. The congregation had been meeting in the local Legion Hall prior to the dedication Sunday. The church auditorium, now complete, seats 170 persons.

Request for Scripture Text Calendars

The missionary prayer group in the Alliance Church, Elizabeth, N. J., would like to receive out-of-date Scripture text calendars in order to make illustrated Scripture textbooks, principally on the Life of Christ, for the use of our missionaries. Over fifteen hundred calendars were received in 1959 and 165 books were made and distributed.

Miss Agnes Kerr, missionary from the Tribes of Viet Nam Mission, says of the books: "At Pleiku we used the 'Life of Christ' picture books as prizes for school children. To be able to keep the book as his own, the child had to learn the 23rd Psalm, the Lord's Prayer and the Apostles' Creed.

"Student preachers also used the books in the villages where they preached. It is easy to gather a crowd to look at the pictures, and the people are usually eager to know the story of the picture. With this opening the gospel message can be preached and applied to the lives of those who are listening."

Calendars may be sent to Mrs. George Senzig, 157 Elm St., Elizabeth, N. J. Missionaries who want these books may obtain them by sending their request to the Alliance Church, 501 Westfield Ave., Elizabeth, N. J.

NO HUSBAND FOR SALOMI

(Continued from page 11)

for a husband. But finding one is not so simple. Often a Kapauku youth has to seek and save up shells for a long time before he has enough. If an American should have to pay as a dowry an equivalent amount, it might come to several thousand dollars. I got in touch with the teacher at Madee and told him that it was his responsibility and that of the relatives to get a husband for Salomi. We have not heard what happened but are fearful that the stipulated amount was too much for them.

This problem of marriage is becoming more and more acute. As at home, so among Kapaukus too, the women are more responsive to the gospel than the men. Many girls are getting fine Christian boys, but often the unbelieving relatives, in their insane craving for shells, will not wait for a Christian boy. And if a suitor has exceptionally good shells the Kapaukus do not care what kind of a man he is.

We are amazed to see how materialistic the Kapaukus are. It is now clear that they are not nearly so attached to their fetish worship as they are to pigs and shells and wives. It appears easy for them to give up the worship of evil spirits, but to be delivered from the greed of shells is far more difficult. ◆ ◆ ◆

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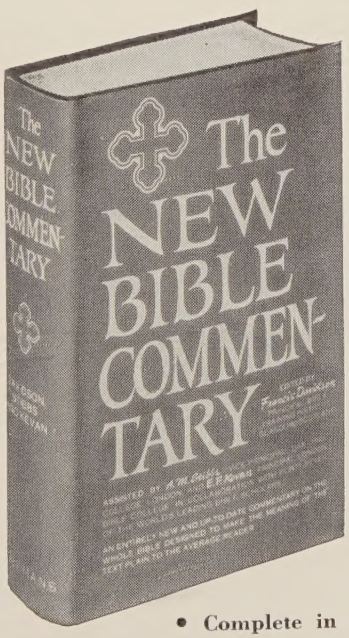

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INFLATION

Hits Foreign Missions

TODAY money simply doesn't buy as much as it once did.

It takes more money to buy the same material or to obtain the same service today than it did two years ago, or even one year ago.

Result: the cost of carrying on the work of foreign missions increases each year. It will take more money to support the same number of missionaries in 1960 than it took in 1959.

In The Christian and Missionary Alliance things add up this way:

1. *Each year the contributions made to our world-wide work increase slightly.*

2. *But each year, because of inflation, our expenses increase considerably more than the increase in our income.*

3. *For the first eleven months of 1959 our outgo was greater than our income. Apparently we are headed for the same thing in 1960.*

4. *Should this continue very long we are headed straight for disaster.*

And what do we mean by disaster? *Retrenchment in our total activity at home and abroad.* For instance, it means that we can send out fewer missionaries next year. It means that we will fail to enter new areas on our foreign fields. It means that we will fail to develop areas already occupied.

For missions-minded Christians this would be a major disaster.

We simply dare not let it happen! But how can we avoid it?

We can avoid it by increasing immediately our gifts to the world-wide work of the Society. We can avoid it by making our gifts generous, sacrificial. In this way the needs of the work will be met and a margin supplied for expansion.

To support our world-wide work in 1960 we will need $323,000 every month. This is $36,000 more per month than our average monthly income (based on eleven months) in 1959 or $432,000 more for the year.

This is urgent, even critical! Please pray and give.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. **61 Glenvale Blvd., Toronto 17, Canada**